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A  
SERMON

Occasioned by the

DEATH

Of the late Reverend

*JOSHUA OLDFIELD, D.D.*

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[Price Six Pence]



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Of the late Reverend

JOSEPH ALDRIDGE, D.D.

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*The Love of Christ's Appearance, the Character of a sincere Christian:*

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Occasioned by the  
D E A T H

Of the late Reverend  
*JOSHUA OLDFIELD, D.D.*

Who deceased Nov. 8. *Ætat.* 73.

Preach'd in Southwark, Nov. 23. 1729.

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By *W. HARRIS, D.D.*

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*Published at the Desire of his Relations and Friends.*

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L O N D O N:

Printed for RICHARD FORD, at the *Angel* in the Poultry,  
near Stocks-Market. MDCCXXX.

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## 2 TIM. IV. 8.

*And not to me only, but to all  
them also who love his appearance.*

**I** Shall not undertake at present to enter into a particular account of this great context, the noble profession and expectation of the Apostle, upon the conclusion of his labours and prospect of his dissolution. *I have fought the good fight:* the expressions are *agonistical*, taken from the exercises among the ancient Greeks. I have contended with all my spiritual enemies, and accomplished my warfare: The allusion is to them who wrestled in the olympick games. *I have finished my course:* I am now at the last stage of my christian and ministerial course: The allusion is to those who run in a race. *I have kept the faith:* I have adhered in judgment and practice to the faith of the Gospel which I have taught and professed, without denying or betraying any part of it; I have been faithful to my trust and engagements to Christ. This is the account he gives of himself. *Λοιπὸν*, from *henceforth*, as to what remains and is before me, as to God's part, and what I further expect from him, *henceforth* is laid up for me a crown of righteousness which the Lord the righteous judge will give me at that day. Having fought and finished, nothing remains

but the promised crown, the reward of those who prevailed in the combat, and reach'd the goal. He adds, *And not to me only, but to all them also who love his appearance.* It was not peculiar and appropriate to the Apostle, or the high and extraordinary attainment of a few; but enters into the character, and is descriptive of the real temper of a sincere Christian. They all love the appearance of Christ, and he will give to all of them a crown of life. This is the point I propose to consider.

In speaking to these words I shall

I. Open this character of sincere Christians, that *they love his appearance.*

II. Consider the reasons of it, and shew why they do so.

III. Represent the blessing which belongs to it; that he will give them a crown of righteousness. And then apply it.

I. I shall open this character of a sincere Christian. I think I may take it for granted, that 'tis the appearance of Christ which is here intended; for he is the Lord the righteous judge; and the word here used is every where applied to him in the New Testament, and not to the Father, of whom our Lord says, *No man hath seen God at any time.* And, *Ye have neither heard his voice at any time, nor seen his shape.* And the Apostle says, *Who only hath immortality, and dwelleth in the light which no man can approach unto; whom*

Exposition.

John i. 18.

—v. 37.

1 Tim. vi.

16.



whom no man hath seen, or can see. The Scripture speaks of a twofold *personal* appearance of Christ, his first and second appearance. The first was in flesh and in an humble state; *the Word was made flesh*, and appeared in the *likeness of sinful flesh*. He clothed himself with humane nature, and conversed with men on earth. This did exactly agree in every circumstance, to the prophecies and predictions of the Old Testament; and fully answered the great ends proposed by it, to reveal the will of God to men, and become a sacrifice for sin. But this is long over, as it was long expected and waited for. He forsook the earth, and ascended to heaven. But he will appear again, and become visible at the end of the world. And this is the second appearance as distinguished from the former, and proposed here as the object of our love.

This is represented by several words in the New Testament with some diversity of signification. There is *παρουσία*, which signifies his making himself *present* to us, after a long absence, presenting himself before us. *1 Cor. xv. 23.* *Αποκάλυψις*, which we render the *revelation* of *Jesus Christ*, or discovering himself to us after he had been long concealed, and out of sight. *i. 7.* *φανερωθῆναι*, being made *manifest*, and well known, as he was before *manifest in the flesh*. *1 John ii. 28.* The word here used is *ἐπιφάνεια*, which signifies an *illustrious* appearance in distinction from the former, or his appearance in his humble state.

I shall represent it more particularly in all the circumstances in which 'tis described in the New Testament, and distinguished from the first appearance.

I. 'Tis represented as a *certain* thing :

Heb. i. 37- *For yet a little while, and he who shall come will come, and will not tarry.* He will certainly

come, and nothing shall be able to hinder and prevent it, as he will not delay it beyond the appointed time. Indeed a long course of time has run out since the promise of his coming was given to the world. He sometimes seems to delay his coming, and to make long tarrying, to good men, especially under great afflictions and suffering; and 'tis one of the exercises of their patience and faith: and the scoffers of the last day will say, *Where*

2 Pet. iii. 4- *is the promise of his coming? for since the Fathers fell asleep, all things continue as they were from the beginning of the creation.* They see no appearance of his coming after the revolution of so many ages, no change or alteration in the state of things; but every thing goes on in the ordinary course of nature; and therefore they conclude, he will never appear, and there never will be any.

But now the coming of Christ is unquestionably certain. He will as surely appear the second time, as he did the first, though that was not till many ages after it was foretold. This depends upon the truth of the Christian revelation, and the promise and assurance given of it. So our Lord told his

John xiv. Disciples; *If I go and prepare a place for you, I will*



*I will come again, and receive you to myself.* And the Angel told them at his ascension; *This same Jesus who is now taken up from you into heaven, shall so come in like manner, as you have seen him go into heaven.* The Apostles every where speak of it as a thing determined and expected. Besides, there is an absolute necessity of his coming again, to finish what he has begun, and carry on his undertaking to its final perfection. So the Apostle Peter told the Jews; *Whom the heavens must receive until the time of the restitution of all things:* Till they are brought to their proper perfection and consummation. So the Arabick version reads it, and the word here ἀποκατάστασις is rendered by the Greek etymologists by τελείωσις, which signifies perfection. And the Apostle speaking of the appearance of Christ, says, *Which in his time* Tim. vi, *he shall shew, or cause to be seen, who is the blessed and only potentate, the King of kings, and Lord of lords:* Who is therefore a greater object of fear than the greatest earthly power, and able to secure this important event against all opposition, and to the full extent of his promise.

'Tis true the precise time of his appearing is reserved as a secret in the divine breast. 'Tis one of the *Arcana imperii* of the divine government, locked up in counsels of heaven, and wisely kept from the knowledge of men, to prevent either security or dread of mind; and to promote a perpetual readiness and preparation. The knowledge of it would be equally

Mat. xxiv. 36. *equally unfuitable and injurious, in a state of trial; and therefore of that day and hour knoweth no man; and 'tis not for us to know the times and seasons which the Father hath put into his own hands. But tho' 'tis unknown to us, 'tis an appointed time, exactly determined in the divine mind; for he hath appointed a day in which he will judge the world, by the man whom he hath ordained.*

—xvii. 31. *2. It will be very quick and sudden. Tho' there will be great fore-runners and preparations in the natural and moral world; many tendencies and forebodings of it; yet thro' the great degeneracy of the negligent and careless world, his actual appearance will be a great surprize, and come upon them before they are aware. So 'tis often represented in Scripture. Our Lord caution'd his Disciples, Left at any time their hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon them unawares; for as a snare shall it come upon all them who dwell upon the face of the whole earth.*

Luke xxi. 34. *It will be like the flood upon the old world after all the preaching and preparation of Noah: As in the days of Noah before the flood, they were eating and drinking, and marrying and giving in marriage, till the day that Noah entered into the ark, and knew not till the flood came, and took them all away: so also shall the coming of the Son of man be. It will be like the lightening of heaven, or a ray of the rising of the sun, which pierces the clouds and darts thro' the earth in an instant.*

Mat. xxiv. 38. *and marrying and giving in marriage, till the day that Noah entered into the ark, and knew not till the flood came, and took them all away: so also shall the coming of the Son of man be.*



stant. 'Twill be like a man taking a journey into a far country, and commanding his servants to watch; because they knew not when he would return; for so it follows; *Watch ye therefore, for ye know not when the master of the house cometh, at evening or at midnight, or at cock crowing, or in the morning, lest coming suddenly he find you sleeping.* 'Tis represented upon this account as a thief in the night, when all men are asleep, and no one expects him: If the good man of the house had known in what watch the thief would come, he would have watched, and not suffered his house to be broke open; therefore be ye also ready, for in such an hour as you think not, the Son of man cometh. The Apostles uses this figure; *For yourselves know perfectly that the day of the Lord cometh as a thief in the night.* Not for violence, but for the suddenness and surprize of it. 'Tis certain it will be unexpected, and a great surprize upon the unprepared world: 'twill come all at once, and find the most unprovided for it.

3. It will be most glorious and magnificent. This is the constant character of the second appearance of Christ, and by which 'tis eminently distinguished from the first. So 'tis represented, *Then shall ye see the Son of man come in the clouds of heaven with power and great glory.* The Apostle calls it expressly the glorious appearance of the great God, and our Saviour Jesus Christ. This may be considered distinctly with respect to the glory of his person, and of his attendance. As to the

B

glory

glory of his person we read that he will appear in the *glory of his Father*, and in his *own glory*. *The Son of man shall come in the glory of his Father*. The glory of the Father, as it stands here distinguished, and is designed to represent something visible and conspicuous; may probably refer to the glorious appearance, or visible symbol of the divine presence which the Jews call *Shecinah* or habitation of God, and is represented in the Old Testament by the *face*, the *presence*, the *glory*, and the *majesty* of God; which appeared to the patriarchs, as the *God of glory appeared to Abraham*; and to *Moses* at the giving the law; and afterwards dwelt in the tabernacle and temple; and sometimes was seen by the Prophets, so *Micaiah saw the Lord sitting on his throne, and all the host of Angels standing before him*. And *Isaiah saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple, above it stood the Seraphim*. And *Habacuk* says, *His glory covers the heavens, and his brightness was as the light*.

He will appear in the *form of God*: In the glory and majesty of God, which appeared at his baptism, when a voice came immediately from heaven; and at his transfiguration, when *his face shone as the sun, and his raiment was white as the light, and a bright cloud overshadowed them*. At this time the Apostle says, he *received from God the Father, glory and honour when there came such a voice from the excellent glory; the eminent and surpassing*



passing glory. This appeared to *Stephen*, Acts vii. 55.  
 when he looked stedfastly to heaven, and saw  
*the Glory of God*: and to *Paul* in his way to  
*Damascus*, when he saw a light from heaven, Acts xxvi.  
*above the brightness of the Sun at mid-day*: and 13.  
 to the apostle *John*, when his eyes appeared Rev. xiv.  
*as flaming fire, and his countenance as the sun* 16.  
*shining in his strength*: and is supposed to be  
 referred to, when 'tis said, *The tabernacle of* Exod. xxi.  
*God is with men, and he will dwell with them*; 16.  
 and the glory of God did enlighten the new *Je-*  
*rusalem, and the lamb is the light thereof*. Rev. xxi. 3.  
 He will not then appear in the fashion of a mere 23.  
*man*, or in the form of a servant; in an hum-  
 ble state, and in circumstances of meanness  
 and contempt, without any visible charac-  
 ters of glory to distinguish him, and raise  
 the admiration and reverence of men; but  
 he will appear in the glory of the Deity.  
 The *Shecinah*, or glory of God, will dignify  
 his person, and adorn the triumph of his  
 second appearance: a glory which will exceed  
 all created brightness, and draw the admirati-  
 on of the whole creation; which will give him  
 an inconceivable beauty, and reflect an un-  
 speakable lustre, and render the appearance  
 illustrious beyond all resemblance and com-  
 parison, above all the powers of expression,  
 and capacities of thought. The loftiest flights  
 and figures of speech, the brightest images  
 and fictions of imagination, fall vastly short  
 of the real glories of the descending Saviour.

Besides, there will be his *own glory*, as well  
 as the glory of the Father; the glory of the

Mat. xxv. 31. *Mediator. When the Son of man shall come in his glory, then shall he sit upon the throne of his glory. Not only his natural and essential glory, John i. 14. the glory of the only begotten Son of God; who Heb. i. 3. is the brightness of the Father's glory, and ex- John xvii. 5. press image of his person; the glory which he had with the Father before the world was, which who can tell how great it is? But his acquired glory, or what was the fruit and reward of his obedience and sufferings. He will appear in the full glory, of his humanity as well as of his divinity: Tit. ii. 13. 'Twill be the glorious appearance of the great God, and our Saviour Jesus Christ; which perhaps answers to the expression, of the Father's glory, and his own glory. He will appear in the clouds of heaven, and sitting upon a throne of glory, invested with sovereign authority, and bearing the character of universal Judge. He will appear as the exalted Prince and Saviour, with all the ensigns of majesty, and marks of royalty and dominion, as the Heir of the world, and the Lord of all.*

But besides all this *personal* glory, there will be the glory of his *attendance*. This is every where represented as a distinct thing from both the former: Mat. xxv. 31. *The Son of man shall come in his glory, and all his holy angels with him: Mark viii. 38. And he shall come in the glory of his Father, with his holy angels.* The angels are the *sons of the morning*, the first-born of the creation, the highest and most excellent order of mere creatures. They are pure intelligences, bright and unperishing flames; the cour-



courtiers of heaven, who shine in holiness and excel in strength. He will come with all the holy angels; and be revealed from heaven with his mighty angels, in flaming fire. The whole host of angels, all the several orders of the heavenly hierarchy, angels and arch-angels, principalities, powers, and dominions. He will appear with a noble retinue: His throne of glory will be encompassed round with shining circles of flaming Seraphim, and crouds of attending angels, the messengers and ministers of the final Judge, paying him homage, and ready to execute his will. They will all unite their several glories to grace the triumphs of the great Redeemer, and render it more magnificent and august. And he will be attended with all the glorified Saints: All the spirits of just men made perfect, and every surviving saint upon earth, will meet together, and attend the appearance of the Lord. So the Apostle tells us, he will come to be glorified in his saints, and <sup>2 Thess. i.</sup> admired in them who believe: And then the <sup>10.</sup> Lord himself shall descend from heaven, with a <sup>1 Eph. iv.</sup> shout, with the voice of the archangel, and the trumpet of God, and the dead in Christ shall rise first; then we who are alive and remain, shall be caught up together with them, in the clouds to meet the Lord in the air: And when Christ who is our life shall appear, we shall ap- <sup>Coloss. iii.</sup> pear with him in glory. How vast will be <sup>4.</sup> the train and retinue of glorified saints, when all who ever lived in every age, from the beginning of the world to the end of it; all

the patriarchs and prophets under the Old Testament; the *twelve Apostles sitting upon twelve thrones*; they who followed him in the *regeneration*, and they who suffered martyrdom for his sake; all eminently pious and useful men, who express most of the life of *Christ*, and were the great ornaments and blessings of the age in which they lived; when all shall meet together in one *general assembly*, and be distinguished by marks of peculiar honour? The presence of every glorified saint will add to the glory of his appearance, and render it still more illustrious: they will shine as so many glorious *stars* round about the *sun of righteousness*. And what a glorious solemnity will it make all together, and when so many different glories will all meet and unite in one?

4. It will be *publick* and open. He will not appear to one part of the world only, as he did before; as he will not appear mean and obscure. The glory of his appearance will make him known and discover him to every one. It will be like the sudden breaking out of the sun thro' a thick cloud, visible to every eye, and seen all at once. His throne of glory will be fixed in the *center* of the heavens, and become conspicuous to all the world; it will be placed in open light and publick view, and be the common object of wonder and admiration to all men. All will appear when he shall appear, and he will be seen of all. *Behold he cometh with the clouds,*  
 Rev. i. 7. *and every eye shall see him, and all the kindreds of the earth.* 5. It



5. It will be awful and *important*. We may certainly conclude that all this preparation and attendance will not be for nothing, or for any mean and common purpose. There is certainly some weighty matter depending, and to be transacted at that time, as extraordinary as the appearance itself will be. And if we attend to the Scripture account, we shall find that he will come for these great purposes, to raise the dead, and judge the world. So he tells us, *The hour is coming when all who are in their graves shall hear his voice, and shall come forth.* And the Apostle says, *If we believe that Jesus died, and rose again, even so they also who sleep in Jesus will God bring with him; and at the voice of the archangel and the trumpet of God, the dead in Christ shall rise first.* He will summon all the dead to appear, and raise them out of their graves by the power of his voice. Then the graves will be opened, which had been so long shut; and the sea shall give up her dead, which had swallowed up so many; and death and hell deliver up the dead which were in them, i.e. the common receptacle of the dead.

John v. 28:

1 Thes. iv.

14.

Rev. xx.

13.

And they are raised in order to judgment. The Apostle says, *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearance and kingdom.* The time of his appearance will be the highest display of his regal power: He will appear most like a King when he comes to judge the world. There will

2 Tim. iv. 1

be

be an universal collection of mankind; for there  
 will be a resurrection of the dead, both of the  
 just and unjust; and before him will be gathered all nations; and we must all appear before the judgment seat of Christ: All mankind, good and bad, in every age, from the beginning of the world to the end of it. And there will be a separation and distinction made; He shall separate them one from another, as the shepherd divides the sheep from the goats. Here the righteous and the wicked mingle together, and lie undistinguished; the tares and the wheat grow together in the common field of the church: But that will be a day of great discrimination; every one of that vast multitude will be distinguished, and duly sorted and ranged; the whole world will be divided into two great bodies, and placed on each side the throne of the Judge; the righteous on the right-hand, and the wicked on the left. This will make strange discoveries; many will appear, both on the right and on the left-hand, to the great amazement of all the world about them, and quite contrary to all expectation concerning them. He will proceed to tryal and sentence, according to the different states of men, by the gospel rule, for he will judge the world in righteousness, and according to the gospel. We must be judged by the law of liberty. Every plea and pretence will be considered and examined; all due allowances made for every circumstance of the case, without any partial respect of persons, any error

Acts xxiv.

15.

Matt. xxv.

31.

2 Cor. v. 10

Mat. xxv.

32.

1 Tim. ii. 12

1 Tim. ii. 12

1 Tim. ii. 12

1 Tim. ii. 12

Jam. ii. 12



error and mistake of judgment, or any appeal to an higher bar. He will act, as well as appear, in the character of a judge, and pronounce with tremendous majesty and authority the irreverfible fentence, *Come ye* Matt. xxv.  
*blessed of my Father, inherit the kingdom pre-* 34.  
*pared for you: Go ye cursed into everlasting* 41.  
*fire, prepared for the devil and his angels.*  
 There will an answerable execution immediately follow; the rewards and punishments of the righteous and the wicked according to trial and judgment given: He will render to every man according to his works, and we must receive according to the deeds done in the body: They who have done good will rise to the resurrection of life, they who have done evil to the resurrection of damnation: The faithful servant will enter into Matt. xlv.  
 the joy of his Lord, the wicked and unprofit- 21.  
 able will be cast into outer darkness: The 28.  
 wicked will go into everlasting punishment, 46.  
 but the righteous into life eternal. He will be revealed to take vengeance on the ignorant and disobedient, and will come and his reward is with him. And these are the greatest and highest purposes in all the world.

6. It will be final and conclusive. The appearance of Christ will be the shutting up of the whole scene of providence, thro' all ages of the world, and be the last act of the divine drama: It will finish the plan of our redemption, and conclude his whole undertaking: It will be doing that which was never done before, and never will be done over  
 C again:

again: 'Tis once for all. So we find his appearance will be attended with the *conflagration* of the world, and the *giving up* the kingdom to the Father. The Apostle represents this amazing scene in the most awful and affecting manner; *But the day of the Lord, i. e. of his appearance, will come as a thief in the night, in which the heavens shall pass away with a great noise, the elements melt with fervent heat, the earth also, and the works thereof shall be burnt up: And the heavens being on fire shall be dissolved.* The whole visible world will be in flames at once; this great fabrick become one funeral pile; the noble structure, and every thing contained in it, all the works of nature and art will be consumed and resolved to ashes; heaven and earth mingle together in one common desolation; the elements of things, perhaps the *planetary* worlds, will melt and dissolve, and every thing split and fly asunder, by the great fervour and fury of the flames, and create a mighty noise. So there will be an end of the present world, and all the things of time.

2 Pet. iii.  
10.

Besides, the Apostle tells us, *When the end cometh he will deliver up the kingdom to God, even the Father; and then shall the Son also be subject to him, who put all things under him, that God may be all in all.* There will be not only an end of the present state of the natural world, but of the present dispensation of grace. The mediatorial kingdom, in the present administration at least, as it is

1 Cor. xv.  
24.

28.



a kingdom over lost creatures in order to their recovery, will be at an end, as the design of it will be fully answered. God himself will be the center and spring of the final blessedness for ever. Whether he will continue a *Mediator of fruition*, or the great medium of actual enjoyment of God, the infinite and glorious Majesty, as well as of our recovery to him, is a thing of great uncertainty, and what the Scripture gives us no account of. Thus there will be the final consummation of all things, and an end of the present state, in every respect and consideration of it. Having dwelt so long on this branch of the subject, I shall be obliged to be short in all the rest. I am next to consider,

§. 2. The *love* of his appearance. We have seen the lovely *object*, or what our love respects; we are now to consider a little the *nature* of this love, or the temper of mind 'tis designed to describe. ἀγαπήσεις, who have loved, for ἀγαπῶσι, by a usual enallage: Perhaps to signify the settled *bent* and habit of the mind. I shall briefly represent it according to the Scripture account of the matter.

1. It supposes the *faith* of it, and is grounded upon it. There must be a firm persuasion, or assent of mind, upon just grounds, to the truth of this proposition, That Christ will appear; For 'tis a wise and reasonable love, not a rash and unaccountable thing. They don't love they don't know what, or without a sufficient reason. They are fully satisfied from the promise of God,

and the reason of the thing, beyond any reasonable scruple, or real distrust. They *look for these things according to his promise.* They have a firm persuasion, upon this ground, of the certainty of his appearance, as they believe the rising of the sun after its setting in a cloud, and the absence of the night. I am as sure he will appear at last, as I am that he is, and that he is true. I am as certain as the promise of God, and all the reason and congruity of the thing can make me, that he will come again at the appointed time, and appear in all the circumstances of glory and importance, which have been represented.

2. It imports earnest *desire* of it. This is essential to the love of any thing. Love always works by desire towards an absent good, and so 'tis constantly represented, *Looking for the blessed hope and glorious appearance.* And to them who *look for him shall be appear the second time:* The word signifies earnest desire, looking with great expectation. So, *looking for and hastening to, or of, the day of the Lord;* and *looking for the mercy of the Lord Jesus Christ unto eternal life,* the word is still the same. The church is represented making this return to Christ, *Behold I come quickly: Even so come Lord Jesus.* They long for his appearance, and earnestly wish and pray for it. This is the natural breathing of their desire, and exercise of their love, *thy kingdom come, and come Lord Jesus.* They often think it long, and

2 Pet. iii.  
13.

word x6-  
gives  
word x6-  
gives.

2 Pet. iii.  
12.  
Jude 21.

Rev. xxii.  
22.



and are ready to say, in the warmth of their desire, and under the sense of present burdens, oh when will he come! why are his chariots so long a coming?

But then 'tis not a rash and impatient desire, or an impetuous unruly passion, but attended with patient waiting till the appointed time. Tho' they earnestly desire it, they are content to stay the proper season, and wait with patience notwithstanding the longest delay, and the greatest exercise in the mean time. They stand in the posture of *waiting servants*, and bear the burden of present absence, and all the burdens of life, with the constant hope and expectation of it. So the words here used also signify, and so the Apostle qualifies their desire: *The earnest expectation of the creature waiteth for the manifestation of the sons of God.* And they who groan within themselves, do yet wait *for the adoption, to wit the redemption of the body.* The Apostle tells the *Corinthians*; ye come behind in no gift waiting for the coming of *Jesus Christ*; and he describes the converted *Thessalonians*, by their waiting for the Son of God from heaven.

3. There is *pleasure* and satisfaction in the expectation and hope of it. This is the nature of love too. 'Tis *desire* towards an absent object, but *delight* in it when present. Besides that there is a pleasure in the desire. Now tho' the appearance of *Christ* is a future thing, yet the thoughts of it, and the hopes of it, are present things. 'Tis a pleasant

fant thought to a sincere Christian, that their Lord will come at last, and that he will appear in such a manner; that the Redeemer of the world will appear to all the world, in so great a majesty and grandeur. 'Tis an unspeakable satisfaction to their minds in the frequent forethoughts of it, and the very expectation is attended with pleasure, and gives the highest relish of delight. They comfort one another with these words, that the Lord himself will descend from heaven with a shout; and rejoice in hope of the glory of God.

1 Thess.  
iv. 18.

Rom. v. 1.

1 Pet. i.

2.

As they love him whom they have not seen, so believing, or by the mediation of their faith, they rejoice with joy unspeakable and full of glory. They often revolve the glorious solemnity in their minds, how pleasant and joyful a day will that be, when the Lord shall come in the clouds of heaven, with all the marks of glory, and to all the purposes of his mercy. Blessed be the dawn of that ever memorable day, which will shine with such an illustrious brightness, and produce such important events.

4. 'Tis powerful and influential. The expectation and hope of his appearance, upon such grounds, will not only give a pleasure, but form the mind suitable to it, and direct the conduct of the life. For example, it will engage to answerable diligence, excite to faithfulness, and promote a constant readiness and preparation for it. Love is an active principle wherever it reigns, and will naturally put us upon indeavours suitable to the

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the nature of the object, and answerable to the degree of the love. And without this all the former will be insignificant, and ineffectual to their end. Agreeably to this we read; *Let your loins be girt about, and your lights burning, and you yourselves as men who wait for the Lord.* And we read of *watching* and being *ready* in expectation of his coming. And the Apostle speaking of the coming of the *day of the Lord*, and dissolution of the world, exhorts, as the natural consequence and effect of it; *Be diligent that ye may be found of him in peace without spot and blameless;* And, *Seeing then all these things shall be dissolved, What manner of persons ought ye to be, in all holy conversation and godliness?* How watchful and circumspect, how careful and diligent, what a habit of seriousness, and an heavenly mind, should such an expectation produce! How effectually should it cure the vanity of our minds, and neglects of life; and promote a daily preparation, and farther meetness, for the coming of the Lord. *Wherefore gird up the loins of your minds, be sober and hope to the end, for the grace which is to be brought unto you at the revelation of Jesus Christ.* And ye beloved keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ, unto eternal life.

2 Pet. iii.

13.

— 15.

1 Pet. i. 13.

Jud. 21.

II. I shall consider the reasons of it, and shew why sincere Christians have such a love to his appearance. And to make it appear the more reasonable, and rightly judged, I shall consider it briefly under a double view.

§. 1. With

§. 1. With respect to *Christ* who is to appear. This will be evident if you consider either his person, or his appearance itself. He is the great object of their love now, whom they *love more* than all the creatures, and in the *sincerity* of their hearts: *Whom having not seen they love*, from the representations of him in the Gospel, and the benefits they receive from him. He is *altogether lovely*; and most nearly related to them, as their master and lord, their head and husband: and most tenderly affected towards them, for he *loved them and died for them*, and *washed them from their sins in his own blood*. And how can they but love his appearance, whom they so greatly love? They cannot but desire to see one whom they love above all the world, as Stephen *saw the heavens opened, and Jesus standing at the right hand of God*.

Acts vii.  
56.

And his appearance will be most highly *honourable* to him; for he will appear in the state of a judge, and the majesty of a king. He will then appear as he really is, and not in disguise, or under a disadvantage. He will vindicate himself to all the world, and wipe off every imputation which ignorance, or prejudice, or malice had ever cast upon him, and justify his injured rights, and slighted authority, against all the wicked, and infidel world. He will clear up all the difficulties of present Providence to full satisfaction, which were before obscure, or mistaken; and receive universal homage from the



the whole creation, for he will be attend with *ministring angels*, be glorified in his saints, and take vengeance on them who know not God, and obey not the Gospel. And how reasonable is the love of his appearance in this view, as every way most honourable to him, and the greatest display of his glory before the world?

§. 2. With respect to *themselves*. It will be every way to their advantage: Tho' 'tis highly reasonable from the nature of a *spirit*, and many passages in Scripture, to suppose an intermediate state of happiness immediately upon our dissolution; so the Lord Jesus will receive our departing spirits: And Christians have a fearless courage in death and desire of happiness, upon this ground; *We are confident and willing rather, to be absent from the body, and present with the Lord*: Yet 'tis most certain that the final complete happiness will not commence till the appearance of Christ. And upon this account we find so generally, that this period is particularly marked out, and the desires and expectations of good men are ultimately pointed and determined thither. Our Lord says, *Thou shalt be recompensed at the resurrection of the just*: When he shall appear they will be like him, and receive a crown of life: The tired faith of sincere Christians will be found to honour and glory at the appearance of Jesus Christ: And there is the grace which is to be brought to us at the revelation of Jesus Christ. And Christians wait for the adoption, to wit, the redemption of the body, and earnestly desire to be clothed upon

2 Cor. v. 8.

John xiv.

14.

*with their house which is from heaven. The Apostle's great aim was, If by any means I may attain to the resurrection of the dead. They look and wait for the coming, and the day of the Lord: And unto them who look for him shall he appear the second time, without sin unto salvation; i. e. not to be a sacrifice, or sin offering again, for there remaineth no more sacrifice for sin; but to their final and complete salvation.*

*Thus for example, They will be perfectly delivered, not only from present burdens and imperfection, but from the power of death, and the corruption of the grave: Death, the last enemy, will be destroyed, and*  
*Rev. xxi. 4.* *will have no more dominion over them. All tears shall be wiped from their eyes, and there will be no more death, nor sorrow, nor crying, nor any more pain: And the creature itself will be delivered from the bondage of corruption, into the glorious liberty of the children of God: And mortality will be swallowed up of life. They themselves will appear in glory, and to the greatest advantage, with spirits made perfect, and glorified bodies like to his glorious body. They will be publicly acquitted and approved before angels and men, justified from every false calumny, and all suspicions of evil, and receive the commendation of their Lord and Judge. It will be to their unspeakable comfort and joy of heart, for it will be the time of refreshing from the presence*  
*Acts iii.* *of the Lord: And when his glory shall be re-*  
*19.* *vealed, they will be glad with exceeding joy;*  
*1 Pet. iv.* *and*  
*13.*



and they will have *confidence before him at his coming*: John ii. Then they will actually enter into <sup>28.</sup> the joy of their Lord; and have admission into the everlasting kingdom: They who are ready will enter in with the heavenly bridegroom, and be for ever with the Lord. And how reasonable is the love of his appearance upon their own account; how fit an object to attract their love, and raise it to the highest pitch? For this plainly amounts to no less than the love of their own perfection, and of the complete and consummate blessedness; the highest and most natural object of a reasonable love.

If it be said here, but do not many sincere Christians fear and tremble at the thoughts of his appearance? Do they not often labour with the awful thought, and feel perplexity and distress of mind? I answer, perhaps so: but then that is only upon the mistaken supposition that they are not sincere Christians, and not upon any other account. Let this point be once well cleared up, and all their fear immediately vanishes, and they find a sensible love. 'Tis always their real temper wherever there is a sincere love of Christ; and any comfortable sense of it; tho' they may not always find the actual direct exercise of it, thro' the weakness of their love, and the darkness and uncertainty of their minds about it. I must speak but a few words to the next point.

III. The privilege and *blessing* annexed to this character, and which belongs to it; the

*righteous judge will give them a crown of righteousness.* The future blessedness is represented in Scripture, in condescension to our weakness, by all the sensible images of grandeur and magnificence; 'tis the *kingdom of heaven*, and they *inherit*, and *enter* into the *prepared* and *everlasting kingdom*, and a crown is proper to the character of those who are now *made kings*, and are *heirs of the kingdom*. And 'tis a *crown of righteousness*, either to denote the proper *subject* of it, and to whom only it belongs; *i. e.* — righteous persons; or it may be understood by a usual hebraism, adjectively, and signify, a *righteous crown*, in the same sense with *the righteous Judge* in the same sentence, *i. e.* which in some sort is justly due, and which 'tis a righteous thing for him to give; as a *crown of life*, and *crown of glory*, are distinguishing properties, and signify the great excellency and duration of it. This crown is a free gift: *He will give it them*; 'tis an act of grace and favour, without any proper merit or desert in us. God crowns his own gifts, and sets the crown upon the head of his own grace. It cannot be claimed as a debt, which would minister to pride and boasting; but must be received as a favour and a gift, with humble thankfulness, and the highest sense of mercy: The reward is not of debt, but of grace; and the gift of God is eternal life thro' Jesus Christ our Lord. And yet 'tis the gift of a *righteous Judge*; which *God the righteous Judge will give*: 'Tis an act of righteousness, as well as grace.

Rom. iv. 4.  
Eph. vi. 23.



grace. He bestows rewards and punishments according to the appointed rule of judgment, and agreeable to the nature of things; for the *Judge of all the earth will do right*, and will *judge the world in righteousness*. He is *just in justifying a believing sinner*, as well as *in condemning an unbeliever*; 'tis a *righteous thing* with God to *recompense tribulation* to the one, as well as *rest* to the other. He has promised to *give the faithful a crown of life*. 'Tis acting justly according to a gracious constitution; which reconciles and adjusts the different ways of expression about it, and makes a more firm foundation of faith and confidence. And 'tis bestowed upon them *after their work is done*, and only to faithful persevering believers, and lovers of Christ: *Henceforth is laid up for me*, in the same sense in which the Apostle John says, *Henceforth blessed are the dead*. When they have *fought the good fight, and finished their course, and kept the faith*, he will give them a *crown of righteousness*. We cannot expect the crown 'till we have gained the conquest, and must first run the race, before we win the prize; and be *faithful to the death*, and then receive the *crown of life*.

Rom. iii.  
26.

2Thess.i.6

Rev. xiv.  
13.

I shall close the subject with a few brief remarks in a practical way.

1. Let us often *contemplate* the appearance of Christ. This is the noblest subject of thought, and of the greatest concern to us. The consideration of this is proper to raise our love to him, and reconcile our minds

to his dispensations towards us. Review the several circumstances of his appearance, revolve them often in your minds, as they lie in the gospel, and have been set before you; to excite the highest thoughts, and warmest devotion towards him; to kindle a sacred flame in your souls, and keep it always alive; that the heavenly fire may burn within, while you are *musing* on it. Turn your thoughts from his humble state on earth, and his sufferings on the cross, to the consideration of *Jesus sitting at the right-hand of God*, and appearing upon a *throne of glory* at last. If he will certainly appear, in so glorious and publick a manner, and to so great purposes and ends, how glorious should he appear to us, how amiable and adorable in our eyes?

And this is proper to satisfy our minds with present Providence, and prevent needless discouragement, or rash censure of his dispensations. The appearance of Christ will enlighten the darkest steps of Providence, and satisfy all the world of the wisdom and equity of his ways. The Apostle exhorts the Christians upon this ground, *Be patient therefore brethren unto the coming of the Lord.* The reason is the same, whatsoever coming is there referred to. And, *Judge nothing before the time, until the Lord come.* Suspend your judgment of present appearances 'till the final account, when every dark thing will be made plain, and crooked thing set strait.

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2. The great *difference* between sincere Christians and other men. This is the proper temper of a real Christian, to *love the appearance* of Christ; and they have all the reason in the world to do so: But 'tis distinguishing to them, and quite otherwise with other men, as the whole reason of the case is otherwise. *They* love to think of his appearance, but others dread it; they wish and long for it, but others are afraid of it, and wish he would never come at all, or say in scorn, *Where is the promise of his coming?* They rejoice at the forethoughts and forerunners of it, knowing that their *salvation draweth nigh*; but others will be sad and grieved, and *all the kindreds of the earth will mourn because of him*. They will have courage and confidence before him at his coming; but others will tremble before him, and every knee shall bow to him in his high advancement, as *Joseph's* brethren bowed before him in *Egypt*, who before had slighted and sold him. It will be a day of vengeance and tribulation to other men, which will be a day of the greatest joy and triumph to them. The *rich men*, and the *great men*, the *chief captains*, and *mighty men*, of the greatest fortunes, and highest spirits, will crouch and cringe, and fly to mean and helpless shifts; they will *hide themselves in dens and caves*, and say to the *rocks and mountains*, Rev. vi. 17. *fall on us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb.* The different make  
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of their minds toward the same object will necessarily cause quite contrary effects upon them. And my soul trembles at the thoughts of the amazement and terror of all the wicked and unbelieving, the *fearfulness* which will *surprize the sinner and the hypocrite*, at the first sight, and the last words of the appearing Redeemer and Judge. They had need be very sure who are content to run so dangerous a risk, and to have better grounds to support their hopes than any schemes of infidelity, from philosophical subtleties, or critical cavils, which have yet appeared in the world. If they are mistaken they are undone; *Behold ye despisers, and wonder and perish.*

Isa. xxxiii.  
24.

Acts xiii.  
41.

3. Can we make out this *character*? Are we lovers of his appearance? Do we find this temper and disposition of mind? Perhaps you will say, I am afraid not, or I am in great doubt: How shall I be satisfied about it? I answer, Is it the powerful motive to proper duty, and all suitable regard to him? Do the thoughts of his appearance keep you from slumber and sloth, from security and neglect, that you be not surprized by the midnight cry, and found unready at last? Do they make you watchful and diligent, engage all the powers of your souls, and enforce the observance of his will? The Apostle often uses this consideration to this purpose, as the proper tendency and natural effect of it, *Let your moderation be known to all men, for the Lord is at hand; keep the command-*

Phil. iv. 5.



*commandment without spot, unrebukable, until the appearance of Jesus Christ.* And exhorts to *diligence to be found in peace, and to all holy conversation and godliness.* Can this satisfy and support your minds under the weight of present afflictions, and present injuries, that Christ will appear at last, and release you from all oppression and suffering, vindicate your injur'd innocence, and publicly own and approve you? If our love has its proper influence, 'tis a certain evidence of the reality of it.

1 Tim. vi.

4. Pet. iii.

12.

4. How great is the divine *mercy* in bestowing such a blessing upon sincere Christians. How reasonable is it to *fight the good fight, and finish our course, and keep the faith,* since the *righteous Judge will give them a crown of life?* How well are they rewarded for all their service and sufferings for his sake? How infinitely superior and disproportionate is so great a blessedness to our best services, and highest pretensions of desert? And what reason is there of humble thankfulness, and highest joy of heart; to adore the divine goodness, and magnify and proclaim his mercy to the children of men?

But 'tis more than time to have done with the *Text*, and to proceed to the present solemn occasion, to speak of our deceas'd friend and father Dr. Oldfield. He was born at *Garfington* in *Derbyshire*, of religious and excellent parents. His father, Mr. *John Oldfield*, was an ejected minister, of great emi-

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nence for his learning and piety\*: His mother was sister of Mr. *Porter*, another ejected minister, of distinguished worth, in *Nottinghamshire*. She lived to a great age, and was truly a *mother in Israel*. He sprung from a race of ministers, of the greatest note in their time. He was the second son of four, who were all ministers; the youngest of which, Mr. *Nathaniel Oldfield*, was some years (alas, how few!) the pastor of this congregation. I must be indulg'd to say of him upon this occasion, that his great capacity, and attainments of knowledge, his vast invention, and ready utterance upon every subject, and all occasions, his extraordinary piety and fervour of spirit, the acceptance and success of his ministry, which was greater than I have ever had the opportunity of observing, will render his name precious among serious Christians, while there are any left in the world who knew him.

But to return, Dr. *Oldfield* had his school learning under the care of his excellent father; in which he made great progress very early, and promised something extraordinary. He studied philosophy under Mr. *Rainer*, and afterwards resided some time in *Christ-college* in *Cambridge*, in the later years of those truly learned and excellent persons Dr. *Henry Moor*, and Dr. *Cudworth*,

\* His Discourse of Prayer, which was entituled by a friend at *London*, not by himself, *The Generation of Seekers*, was reckoned by the late Bp. *Lloyd*, the best book he had seen upon the subject.



the great oracles of the University at that time, and of whom he always spoke with the greatest reverence. Here he was greatly valued and taken notice of, for his exemplary piety, and publick exercises in the college. He continued 'till he came to take his degree, and then chose to leave it, not being satisfied with the subscription requir'd.

He was first chaplain in the family of Sir *John Gell*, where he liv'd in the highest esteem, and with the greatest influence, and was happily instrumental in promoting religion, and keeping up its just dignity and authority. He was afterwards tutor to the son of Mr. *Paul Foley*, who was Speaker to the House of Commons, in the reign of King *William*. While he continued here, a living fell of above two hundred pounds a year, in the gift of Mr. *Foley*. From the great respect the family bore him, it was first offer'd to him, if he was satisfied to conform. A publick minister in that neighbourhood earnestly prest him to accept it, and when he declin'd it, perswaded him to study the controversy over again. He went upon this occasion into a more close and thorough enquiry into the terms of conformity, but not being able to satisfy himself, he proposed the acceptance of the living to the minister, who was then possessed of a benefice much inferior to this: He freely owned to him, That he had once got over the declaration of *assent and consent*, I suppose when he had not the like scruples, but that he was not

satisfied to repeat it again, as he was oblig'd to do upon institution and induction into a new living ; tho' he thought it still his duty to be as serviceable as he could to the souls of men, in his present station. This, we may be sure, he us'd to observe, was no great inducement to think of conforming ever after. He was afterwards chaplain to the Lady *Lorts*, the sister of the late excellent Lady *Clinton*, in *Wales*; from thence he stepped over to *Ireland*, where he met with great regard, and was much importuned to continue. In his return to *England*, taking his passage in another ship, he lost all his juvenile writings, which he much regretted.

His first stated employment as a preacher was, I think, at Mr. *Turner's*, with the late Mr. *Samuel Doolittle*. Then he was settled as pastor of a congregation at *Tooting* in *Surry*; when I remember to have heard him preach before Sir *John Shorter*, then Lord Mayor of *London*, at *Grocers-Hall*, with great approbation of the best judges. From thence he was removed to *Oxford*, by the advice of the *London* ministers, where he lived several years with great respects from many of the scholars, and some of the most learned men of that University, particularly the famous Dr. *Wallis*, and Mr. *Dodwell*, with whom he often conversed, and who express'd a great value for him: As he had an opportunity some years after, in a country retreat, of free and intimate conversation with the great Mr. *Lock*, when he was writing upon the *Epistles*,



pistles, to their great mutual satisfaction and respects. While he was at *Oxford*, he was forc'd, tho' with great reluctance, by an unseasonable challenge, to a publick disputation upon the subject of Infant Baptism; which led him to a close and careful study of that controversy, which perhaps no man better understood. He acquitted himself to the great satisfaction of a numerous audience, and the approbation of a multitude of scholars who were present. Some of them have been known to say, They believed the Dissenters had searched the kingdom for him, and that they had not such another man among them.

From *Oxford* he removed to *Coventry*, and was joint pastor to that great congregation, with the late ingenious and excellent Mr. *Tong*. Here he first taught academical learning, Mr. *Tong* bearing some part, and meeting with opposition several times from the spiritual courts, he removed the cause to *Westminster Hall*, and obtained a *noli prosequi*. Upon the death of Mr. *Thomas Kentish*, who immediately succeeded Mr. *Nathaniel Oldfield*, he was chosen pastor of this congregation, tho' his removal from *Coventry* was greatly opposed by his worthy colleague, and the eminent Major *Beak*, a gentleman of great learning and understanding. Here he continued many years a constant preacher, twice a day, besides the part he bore in the academy; except the very acceptable help for some time, of the Reverend Mr. *Gravener*,

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in the first years of his ministry. In his latter years he had the assistance and co-partnership of my dear brother, your present *Dr. Hughs*. worthy pastor, who comes among you in the full vigour of life, and I hope will be long continued for eminent service: I heartily pray God to strengthen his hands, and prosper his labours among you. Upon his removal to *London* he kept his academy some time in *Southwark*, but chiefly at *Hoxton*; there were joined with him the late extraordinarily learned and pious Mr. *William Lorrimer*, and Mr. *John Spademan*; and after Mr. *Spademan's* death, Mr. *Capel*, who had been professor of *Hebrew* in the University of *Saumur*, before the persecution in *France*. There was no house in *England* among the Dissenters which had so great advantages, and where three such learned persons were joined together, so excellently qualified for the several parts allotted them. Here many were educated of great worth, and who now make a considerable figure in the world, in the ministry, and in other learned professions, both in the establishment, and out of it. It was here he received his degree of *Doctor of Divinity* from the university of *Edinburgh*, with the late Dr. *Williams*, and Dr. *Calamy*. This is the short history of what was remarkable in his life. As to his moral and learned character, I shall give you this brief account.

God blessed the instructions and example of his pious parents to make early impressions of serious religion upon his mind, which  
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never wore off, and preserved him from the vanities of youth, and the entanglements of riper life. He was all his life a man of strict *piety*, and great *integrity* of heart, who had an habitual reverence and constant regard to God, in all his ways. He was naturally very *thoughtful*, and of great penetration. He had a firmness and strength of mind, and was capable of close and intent thought, sometimes to the neglect of his necessary food, and the disregard of any noise about him. His first thoughts were very solid and judicious, tho' he was not always so happy in expression, and conveying his sense to others, which is often the case of very thoughtful minds, who have a multitude of ideas crouding for utterance; are more intent upon the matter before them, and aware of the difficulties which attend it, and more careful to guard against mistakes, and to convey their exact sense, than men of shallower minds, and more superficial knowledge of things.

He was a man of *staid passions*, and great meekness and calmness of temper; not easily ruffled with anger, or betrayed to rashness. He had great *humility* of mind, notwithstanding great worth, and great esteem from many; never assuming to himself, or dictating and overbearing to others. He was of no *party*, but that of God against the Devil, and of all serious Christians; and had great *charity* and moderation to those who differed from him; and was of a most *inoffensive* and obliging behaviour to all he con-  
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versed with. He was hardly ever known thro' the course of a long life, to speak an *unkind*, or *unbandfom* thing of any body, and could easily *forgive* any unkindness, as he was never over solicitous about the justest respect to himself; a temper which tho it does not always meet with the regard it deserves, and perhaps sometimes the contrary, yet certainly is worthy a particular esteem. I never knew any man more *communicative* to others of what he knew, or more *patient* of contradiction: He was ready to hear the utmost which could be objected, without the least emotion, and with an evident pleasure. I can truly say, I have learned more useful hints both in matters of learning, and religion, in conversation with Dr. *Oldfield*, than from any man now living; and I believe I am not the only person who can say so. He allowed his pupils the greatest freedom of access and conversation, and yet kept up a just authority and esteem among them: He always encouraged *free* enquiries, and was ready to satisfy others, or receive satisfaction. He taught them by his daily *example* as well as instruction; and *reproved* what was amiss at any time, with calmness and wisdom, without passion and angry resentments, as one who sincerely loved them, and desired their good; and his reproofs were often effectual, and always taken well. He was *wise* in counsel, and very considerate, who would look thro' a matter, and round about it, view it on all sides, and weigh the circum-



circumstances and consequences of it, with great exactness and caution. His judgment and opinion in affairs of moment was much valued and depended upon, in the vigour of his life. He had great *generosity* in principle and affection, and a most disinterested and *unselfish* regard to the publick good, which he served with great application, for many years, without any worldly advantage by it, and to his worldly disadvantage.

He was very skilful in *mathematical* learning, to which his genius naturally led him; and had projected several things for publick use, some of which had the approbation of the great Sir *Isaac Newton*: But he could hardly ever satisfy himself, or give the last hand to any thing; and so those designs in which he had spent a great deal of labour and thought are like to miscarry and be lost. His published *Essay on the improvement of reason in the affair of learning, and conduct of life*, has several parts which shew great fineness and extent of thought, in the abstract way of reasoning; as well as his prudence and knowledge of human nature. His judgment in the controversies of religion was *temperate* and moderate, against running into extremes on either side, or laying a disproportionate weight beyond the evidence of things. His sense of the doctrine of the *Trinity* may be seen in a *brief discourse* upon that subject, writ with great judgment and sobriety, and which met with good acceptance in the world:

And in another published by his brother \*, now the only remaining branch of the family, which was very much his sense of the matter. There was hardly any thing in which he shewed a greater zeal, or in which his judgment was more strongly fixed, and impressed with a sense of importance, than the cause of civil and religious *liberty*, which he reckoned essential to the present happiness of mankind, and to the very being of religion and vertue in the world. He was always reckoned excellent in *prayer*, especially upon particular occasions, a talent in which all the brothers excelled. He prayed with great gravity and fervour, with order and connexion, and with many deep and uncommon thoughts, which would often strike and surprise the audience. He was much in the exercises of *secret* devotion, and often spent a considerable length of time; and greatly lamented the apparent neglect both of secret and family prayer, among many of the professors of religion in the present age. He was remarkably *patient* in affliction, not uneasy to himself, or complaining of others, much less repining against God; of which he gave a great example in the loss of one of his eyes, by a fall in an apoplectick fit, some years ago. He had a great *tendernefs* for his nearest relations, and a great concern for their welfare, especially their spiritual welfare; and that they might never leave God, or pro-

\* *The Trinity of the Bible*, by Mr. Samuel Oldfield of Ramsbury in Wiltshire.



voke him to leave them : which I hope will never be the case.

In the latter years of life he met with some uncommon *trials*, and exercises, which sometimes touched him in a tender part, and made deep impressions upon his mind : But he also found uncommon *kindness* and friendship, in very remarkable and extraordinary instances, and in the most respectful and generous manner. The kind Providence of God provided for him, and made the last stage of life easy and honourable, under the disadvantage of his outward circumstances; of which he had the highest sense of gratitude, both to God, and to the worthy instruments. He enjoyed the singular felicity of a sound and heathful *age*, without any bodily infirmities, or the least abatement of the natural civility and good humour with which he had always conversed. In his last *sickness*, which was but short, and after an interval which seemed to promise recovery, he possess'd the same calmness and composure, in which he lived; his end was peace, as his life had been. I asked him the day before he died, whether all was easy and comfortable within : He said, he had a judicious satisfaction and peace of mind, tho' by reason of present weakness and lowness of spirits, he was dull and heavy. He was sensible his life was drawing to an end, and continued sensible to the last minute, without any violent shock of dissolving nature, and with an undisturbed tranquillity of mind.

mind. He said, " That nature must submit, and he had learnt to submit," and " That all was well, and all was easy within:" An honourable testimony to religion, after so long a trial, and from so wise, sedate and upright a person. And now God grant that we may every one, by this, and all the instances of others exemplary life and death, be awakened to a timely care of our soul's welfare, and future blessedness, and be excited to daily preparation and readiness, for our own death, and for the coming of our Lord.

## F I N I S.





*The Books publish'd by Dr. Oldfield.*

**C**HRI<sup>ST</sup> the Head of Civil Government: A Sermon preach'd Nov. 13. 1699, to the Societies for Reformation of Manners. Sold by Thomas Parkhurst.

*Private Grief allayed by publick Joy: A Thanksgiving Sermon.*

An *Essay* towards the Improvement of Reason in the Pursuit of Learning and Conduct of Life, 8<sup>vo</sup> 1707.

*Israel and Judah made one Kingdom: A Sermon preach'd May 1. 1707, being the Day appointed for publick Thanksgiving upon the Union of England and Scotland commencing on that Day.*

*When excellent Ministers are gone, their God is earnestly to be sought: A Funeral Sermon for Mr. Robert Fleming, on 2 Kings ii. 14. Where is the Lord God of Elijah? 1716.*

*The Fasting and Prayer which God appoints, accepts, and will answer, considered: In a Sermon preached Dec. 8. 1721, being the Day appointed by Authority for a general Fast. To which is added some part of what was farther deliver'd on the following Lord's Day; with relation to the Divine Institution, and due Observation of the Christian Sabbath.*

*A brief, practical, and pacific Discourse of God; and of the Father, Son, and Spirit; and of our Concern with them. The Second Edition corrected with an Appendix. 1721.*

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CHRIST the Head of Christ Church.  
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Private Duty, urged by public Joy: A  
Thanksgiving Sermon.

An Essay towards the Improvement of  
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duct of Life. 8vo. 1707.

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The Fastings and Prayers which God ap-  
points, accept, and will answer, considered;  
In a Sermon preached Dec. 8. 1721, being

the Day appointed by Authority for a general  
Fast. To which the part of what  
was farther deliver'd the following Lord's  
Day; with a Divine Justice  
don, and due Obedience of the Christian  
Sabbath.

A brief, practical, and pious Discourse of  
God; and of his Father, Son, and Spirit; and  
of our Communion with them. The Second E-  
dition corrected with an Appendix. 1721.

